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| <b>Author:</b>               | ངག་དབང་ཚུལ་ཁྲིམས།<br>ngag dbang tshul khrim                                                                              |
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| Manuscript | Text | Contents                                                        | Origin      | Pages | Scan |
|------------|------|-----------------------------------------------------------------|-------------|-------|------|
| ab1-4      | 1    | Speech for use at a <i>bsangs</i> or smoke offering             | Tam bha     | 43    | yes  |
|            | 2    | Wedding speech                                                  |             |       |      |
|            | 3    | Text concerning the main <i>gnas ri</i> of Tam bha              |             |       |      |
|            | 4    | Overview of <i>gnas ri</i>                                      |             |       |      |
| ab5        |      | Creation myths                                                  | Unknown     | 25    | yes  |
| ab6        |      | Hearth speech in praise of A mye Sgo ldo                        | Tam bha     | 19    | yes  |
| ab7        |      | Speech recited at the performance of a lion dance               | Unknown     | 1     | yes  |
| ab8        |      | Text of a gun dance song                                        | Btsan lha   | 1     | no   |
| ab9        |      | Hearth speech for the Rgyalrong New Year                        | Tam bha     | 22    | yes  |
| ab10       |      | Creation myths                                                  | Tam bha     | 8     | yes  |
| ab11       |      | Choreography of a lion dance                                    | Tam bha     | 7     | yes  |
| ab12       |      | Hearth speech for the Rgyalrong New Year                        | Rdzong 'gag | 19    |      |
| ab13       |      | Hearth speech for the Rgyalrong New Year                        | Cog rtse    | 6     | no   |
| ab14       |      | Wedding speech                                                  | Khro skyabs | 7     |      |
| ab15-18    | 15   | Speech recited on the occasion of the opening of a new wine jar | Tam bha     | 30    | yes  |
|            | 16   | Collection of <i>snags</i>                                      |             |       |      |
|            | 17   | History of A mye Sgo ldong                                      |             |       |      |
|            | 18   | Well-wishing or congratulatory speech                           |             |       |      |
| ab19       |      | Opera Tshering Rnamdrug                                         | Rdzong 'gag | 21    | no   |
| ab20       |      |                                                                 |             | 18    | yes  |
| ab21       |      | New Year's speech                                               | Cog rtse    | 5     | no   |
| ab22       |      | Text of praise for <i>gnas ri Kha ba rta 'dra</i>               | Chu chen    | 4     | no   |
| ab23       |      | New Year's speech                                               | 'Bar khams  | 4     | no   |
| ab24       |      | Etiquette text                                                  | Btsan lha   | 4     | no   |
| ab29       |      | Well-wishing or congratulatory speech                           | 'Bar khams  | 6     | yes  |
| ab30       |      | Speech for Guru Rinpoche's feast day                            | Rdzong 'gag | 30    | yes  |
| ab31       |      | Creation myths                                                  | Unknown     | 29    | yes  |
| ab32-36    | 32   | History of the Btsan lha royal lineage                          | Btsan lha   | 36    | yes  |
|            | 33   | Collection of saying and prayers                                |             |       |      |
|            | 34   | Etiquette rules                                                 |             |       |      |
|            | 35   | Speech used at the occasion of a wine offering                  |             |       |      |
|            | 36   | Speech made at the conclusion of a                              |             |       |      |

## Collection Awang

### General Introduction

#### *The Collection Awang*

In the 1980s Professor Ngag dbang tshul khriims of the South West Nationalities University in Chengdu, Sichuan, People's Republic of China, started to collect manuscripts containing texts written in the Rgyalrong language as well as texts in Tibetan pertaining to Rgyalrong history, culture, religion etc. At the moment the Collection Awang consists of more than one hundred manuscripts and texts.

Over the past few years Professor Awang has edited the manuscripts and texts and prepared them for publication in order to make them available to a larger audience inside as well as outside the PRC. The selection presented here contains all the manuscripts in the collection that are written in the Rgyalrong language. Some of the manuscripts contain more than one text. In total there are more than one hundred separate texts, in 66 manuscripts. All manuscripts, to our knowledge, originate from the southern half of Aba Prefecture, the area of the traditional Rgyalrong principalities. The texts deal with a large number of issues pertaining to Rgyalrong life and culture. There are local histories, myths of origin, religious texts, genealogies of Rgyalrong noble families, wedding speeches, speeches used at horse races, arrow making, gift giving occasions. There are also texts dealing with etiquette, the opening of a new jar of wine, religious ceremonies and traditional festivals. And there are bilingual glossaries and collections of dance songs, and more. The collection is of great value because of the insider's view the texts give into Rgyalrong life and society.

The manuscripts collected by Professor Awang are all privately owned. For the most part, the owners were not willing to part with the originals. Often they allowed photocopies to be made of the manuscript. These photocopies formed the basis for the editing process in Chengdu. In other cases, where photo copying was not permitted or impossible (photocopy machines were few and far between in Aba Prefecture in the 1980s), the manuscripts were hand-copied on site. The transcriptions were then sent or taken to Chengdu. In a few cases texts were available in an oral format only. Usually these cases involve locally recognized orators or speechmakers who have a large store of memorized texts available for use and are called upon by their community to recite a text or speech as appropriate at different occasions. Professor Awang wrote down these texts as they were being recited by the narrators.

#### *The formatted Rgyalrong texts*

All of the manuscripts use Tibetan script. Many of them are in various forms of cursive handwriting. All of them use consonant clusters and abbreviations particular to the Rgyalrong language. Some of the authors had a low level of literacy or little knowledge of Tibetan spelling rules. Texts reflect dialect differences as well as, apparently, different time depths. Many manuscripts are incomplete or damaged through age and use.

|         |    |                                                                                          |             |     |     |
|---------|----|------------------------------------------------------------------------------------------|-------------|-----|-----|
|         |    | ritual to explain the aims and merits of the ritual                                      |             |     |     |
| ab37    |    | History of religion in the Rgyalrong area                                                | Tam bha     | 16  | yes |
| ab38-40 | 38 | Origin myths                                                                             | Tam bha     | 20  | yes |
|         | 39 | History of the Tam bha <i>tusi</i>                                                       |             |     |     |
|         | 40 | Text of praise for various <i>gnas ri</i>                                                |             |     |     |
| ab41    |    | Creation and origin myths                                                                | Tam bha     | 15  | yes |
| ab42    |    | Speech expressing gratitude on behalf of a patron to a monk body for performing a ritual | Tam bha     | 12  | yes |
| ab43    |    | A mye Sgo ldong                                                                          | Khro skyabs | 12  | yes |
| ab44    |    | A mye Sgo ldong                                                                          | Khro skyabs | 12  | yes |
| ab45    |    | Speech recited at the occasion of the opening of a new jar of wine                       | Khro skyabs | 12  | yes |
| ab46    |    | History of A mye Sgo ldong                                                               | Kro skyabs  | 20  | yes |
| ab47    |    | New Year's speech                                                                        | Rdzong 'gag | 5   | yes |
| ab48    |    | Speech made at the conclusion of a ritual to explain the aims and merits of the ritual   | Rdzong 'gag | 4   | yes |
| ab49    |    | Speech recited at the occasion of the opening of a new jar of wine                       | Rdzong 'gag | 5   | yes |
| ab50    |    | Speech recited at the occasion of the opening of a new jar of wine                       | Rdzong 'gag | 17  | yes |
| ab51    |    | text of praise for Kha ba rta 'dra                                                       | Tam bha     | 3   | yes |
| ab52    |    | Overview of traditional festivals in the year                                            | Tam bha     | 6   | yes |
| ab53    |    | Generic hearth speech for use at a food and drink offering                               | Tam bha     | 10  | yes |
| ab54    |    | Introductory speech used at the occasion of bestowing an initiation                      | Unknown     | 24  | yes |
| ab55    |    | Introductory speech used at the occasion of bestowing an initiation                      | Unknown     | 4   | yes |
| ab56    |    | Introduction to <i>gsangs sngags</i> teachings                                           | Unknown     | 26  | yes |
| ab57    |    | Bilingual collection of aphorisms                                                        | Kyom kyo    | 28  | no  |
| ab58    |    | letter of Mgon bo klu sgrub to a friend (bilingual)                                      | Btsan lha   | 12  | yes |
| ab59    |    | <i>Sa skya'i legs bshad</i> (bilingual)                                                  | Bstan lha   | 177 | yes |
| ab60    |    | bilingual grammatical treatise in Tibetan and Rgyalrong                                  | Chu chen    | 270 | yes |
| ab61-62 | 61 | Wedding speech                                                                           | Btsan lha   | 8   | yes |
|         | 62 | Overview of auspicious days in the astrological calendar                                 |             |     |     |
| ab63-65 | 63 | Tibetan-Rgyalrong glossary                                                               | So mang     | 23  | yes |

All this makes the texts hard to read and interpret. In order to make them more accessible to a larger audience, all texts, whether photocopied originals, hand-copied originals or transcribed oral texts, were typed into the computer in Chengdu. They were then carefully edited to reflect as faithfully as possible the original, in spelling as well as lay-out. Each manuscript has a number, e.g. ab9; ab71. The missing numbers are those of texts and manuscripts written in Tibetan, which are not part of the selection presented here. Each manuscript page was numbered. The page number corresponds to the page numbers in the typed transcriptions.

In case of original manuscripts the originals, or photocopies of the originals, were also scanned. Each scan is numbered so that the page numbers for originals, typed transcripts and scans correspond. We hope to make the scans available together with the typed transcripts in the near future.

Our goal was to keep the typed transcripts as close to the originals as possible, so that they would reflect the dialect of their area of origin, as well as the level of education of the original author and other indicators that might be of interest to scholars of such fields as linguistics, history, and anthropology. No attempt was made to standardize the spelling and interpunction of texts, neither within the frame of an individual text nor across the entire collection. Abbreviations have generally been resolved, but spelling variants, even when it obviously concerns a mistake made by the original author or copyist, have been left as they are in the originals.

Marks and symbols in the text are either reproduced or indicated between square brackets in the text. Missing, illegible or unclear words and phrases are indicated in the main body of the text between square brackets. Consonant clusters employed by Rgyalrong but not available on traditional Tibetan keyboards are rendered in Wylie, between square brackets.

A short introduction to each text, giving the origins, contents and other relevant information, was added in a separate file. Both the introductions and the typed transcript of the texts are in a PDF format.

The index and the general introduction to the Rgyalrong manuscripts of the Collection Awang are added to provide the reader with extra information which, it is hoped, will be helpful in working with the texts.

### *Work in progress*

The project to edit the Collection Awang has been a tremendous learning experience, a rewarding and enriching journey into Rgyalrong culture, and a process with many rough patches all at once. I am fully aware that this collection of the manuscripts in their present format is more a work in progress than a well-rounded and completed academic tome. Undoubtedly we overlooked many mistakes and typos. It is also quite possible to argue about some of the choices we have made concerning spelling and other issues.

In spite of the imperfections, we want to make this collection available to the public at the earliest opportunity, in the hope that readers will find the glimpses of Rgyalrong life afforded us by the manuscripts as astonishing, delightful and refreshing as they were to me when I worked with these texts.

|         |     |                                                                                                        |           |    |     |
|---------|-----|--------------------------------------------------------------------------------------------------------|-----------|----|-----|
|         | 64  | History of the principality of So mang                                                                 |           |    |     |
|         | 65  | Short history of the eighteen Rgyalrong principalities                                                 |           |    |     |
| ab66-69 | 66  | Speech used at the occasion of a wine offering or toast                                                | So mang   | 31 | yes |
|         | 67  | Well-wishing or congratulatory speech                                                                  |           |    |     |
|         | 68  | Speech used on the occasion of the presentation of a letter or document to nobility or a high official |           |    |     |
|         | 69  | History of So mang principality                                                                        |           |    |     |
| ab70-71 | 70  | Tibetan-Rgyalrong glossary                                                                             | So mang   | 22 | yes |
|         | 71  | Well-wishing or congratulatory speech                                                                  |           |    |     |
| ab76    |     | Speech for the feast day of Guru Rinpoche                                                              | So mang   | 30 | yes |
| ab77    |     | Wedding speech                                                                                         | Btsan lha | 6  | no  |
| ab78    |     | Speech for the feast day of Guru Rinpoche                                                              | Btsan lha | 7  | no  |
| ab79-80 | 79  | Origin myths for the Rgyalrong Principalities                                                          | Brag bar  | 22 | yes |
|         | 80  | Creation myths                                                                                         |           |    |     |
| ab81    |     | Hearth speech for the A mye Sgo ldong festival                                                         | Brag bar  | 8  | no  |
| ab82    |     | Creation and origin myths                                                                              | Tam bha   | 8  | yes |
| ab83    |     | Introductory speech for a lion dance                                                                   | So mang   | 5  | yes |
| ab85a-d | 85a | Toasting speech for a wedding                                                                          | Btsan lha | 29 | yes |
|         | 85b | Wedding speech                                                                                         |           |    |     |
|         | 85c | Speech used at the occasion of a wine offering or toast                                                |           |    |     |
|         | 85d | Wedding speech                                                                                         |           |    |     |
| ab86    |     | Well-wishing or congratulatory speech                                                                  | Btsan lha | 3  | yes |
| ab87    |     | A mye skal dung speech and generic fragments of speeches                                               | Btsan lha | 7  | yes |
| ab88-89 | 88  | Etiquette speech                                                                                       | Btsan lha | 15 | yes |
|         | 89  | History of Btsan lha                                                                                   |           |    |     |
| ab90    |     | Well-wishing or congratulatory speech                                                                  | Btsan lha | 16 | yes |
| ab91-97 | 91  | Wedding speech                                                                                         | Btsan lha | 60 |     |
|         | 92  | Speech for the increase of good fortune and prosperity                                                 |           |    |     |
|         | 93  | "twelve wishes of good fortune"                                                                        |           |    |     |
|         | 94  | Speech for thwarting the "nine misfortunes"                                                            |           |    |     |

### *Acknowledgments*

In view of the upheavals of earlier decades, the controversies surrounding Rgyalrong culture and the acknowledgement of its existence, and the secrecy traditionally surrounding the volumes of speeches and other texts that are heirlooms to generations of narrators and speechmakers, I have deep respect and gratitude for the people who made manuscripts available for publication. I am also grateful for those who helped with the collection, hand copying and transcription of manuscripts and oral texts. I admire Professor Awang's determination to preserve as much as possible of the Rgyalrong cultural heritage by whatever means available to him, and am grateful to him for allowing me to work with him on this project. Finally, I acknowledge with deep appreciation the funding made available by Trace Foundation and by Professor Nagano of the National Museum of Ethnology in Osaka for the scanning and editing of the Rgyalrong manuscripts.

Marielle Prins

Chengdu, December 2005



|           |     |                                                                                                         |           |    |     |
|-----------|-----|---------------------------------------------------------------------------------------------------------|-----------|----|-----|
|           | 95  | Speech about the perfect horse                                                                          |           |    |     |
|           | 96  | Etiquette speech                                                                                        |           |    |     |
|           | 97  | Short poem                                                                                              |           |    |     |
| ab128     |     | Collection of dance songs                                                                               | So mang   | 25 |     |
| ab131-133 | 131 | Speech expressing gratitude on behalf of a patron to a monk body for performing a ritual                | Btsan lha | 20 | yes |
|           | 132 | Speech recited at the occasion of the opening of a new jar of wine                                      |           |    |     |
|           | 133 | Wedding speech                                                                                          |           |    |     |
| ab135     |     | Collection of folk songs                                                                                | Unknown   | 20 | no  |
| ab136-144 | 136 | Etiquette text                                                                                          | Btsan lha | 52 | yes |
|           | 137 | Creation myths; history of Btsan lha                                                                    |           |    |     |
|           | 138 | Wedding speech                                                                                          |           |    |     |
|           | 139 | Well-wishing or congratulatory speech                                                                   |           |    |     |
|           | 140 | Well-wishing or congratulatory speech                                                                   |           |    |     |
|           | 141 | Speech expressing gratitude on behalf of a patron to a monk body for performing a ritual                |           |    |     |
|           | 142 | Etiquette text                                                                                          |           |    |     |
|           | 143 | History of Bye smad                                                                                     |           |    |     |
|           | 144 | a speech made at the presentation of first fruits or similar gifts to neighboring nobility or relatives |           |    |     |
| ab145     |     | Speech introducing a lion dance                                                                         | Btsan lha | 9  | yes |

Text 1-4 of the Collection Awang (ab1-4 for short) consists of four texts collected in one manuscript. The manuscript is undated. It originates from the principality of Tam bha (present day Dang ba Township in 'Bar khams (Maerkang) County, Rnga ba (Aba) Prefecture). The texts are written in the local dialect of Tam bha.

The first text (ab1-4, pp 1-7) is a speech for use at a bsangs or smoke offering.

The second text (ab1-4, pp 8-25) is a wedding speech.

The third text (ab1-4, pp 26-38) concerns the main gnas ri or holy mountain of the principality of Tam bha (Dang ba).

The fourth text (ab1-4, pp 39-43) gives an overview of a number of gnas ri (holy mountains) and the earth lords or mountain gods that dwell on them.

The volume was collected in the 1980s by Professor Ngag dbang Tshul khriims of South West University for Nationalities in Chengdu. The owner of the original manuscript, Pad ma, belonged to a family that traditionally served the royal house of Tam bha as narrators and speech makers.

The original version of ab1-4 is damaged, with the last page (p 43) missing entirely. Pad ma recited the missing words (including the last page) from memory, while Professor Ngag dbang took notes. A photocopy of the manuscript was scanned into the computer in Chengdu in 2005, excluding professor Ngag dbang's handwritten notes for page 43.

The page numbers of the scans agree with the numbering of the pages in the transcribed version of the text, available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org)

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Very little is known about text 5 of the collection Awang (ab5 for short). The text was collected in the 1980's by Professor Ngag dbang Tshul khrims of South West University for Nationalities in Chengdu. However, he can not remember now who lent him the original, or when, or where. It is unclear in which dialect the text is written, though it is clearly in Rgyal rong.

Ab5 is a description of the world (a creation account of how the world came into being) with its different categories of beings.

The original manuscript was photocopied and then scanned into the computer. The scans include the front page of the manuscript, with the page number abs5.0. The page numbers of the scans agree with the numbers of the pages in the transcribed manuscript, as available on [www.gyalrong.latse.org](http://www.gyalrong.latse.org)

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Text 6 of the collection Awang (ab6 for short) comes from Dam pa (present day Dangba Township in Maerkang County, Aba Prefecture, Sichuan Province), one of the traditional Rgyalrong principalities.

The text is a hearth speech praising A mye Sgo ldo and extolling the greatness of the Dam pa *tusi*, traditionally narrated at the Rgyal rong New Year.

The text was collected by Professor Awang of Chengdu in the 1980's, photocopied, transcribed and typed. The original text is quite deteriorated, with parts of some pages missing. Professor Awang photocopied the original and then wrote in the missing words with the help of Pad ma, a descendant of the Dam pa *tusi*'s speechmaker. In some places however, the words added later seem not to match the text. Also, Professor Awang made editorial notes in the text in a number of places. This more or less "complete" version was then scanned into the computer. Page 19, the last page of the text, is missing from the original. The page with Professor Awang's handwritten notes for page 19 has not been scanned.

The numbers of the scans coordinate with the page numbers of the transcribed and typed version of the text as available on [www.gyalrong-latse.org](http://www.gyalrong-latse.org)

### *Acknowledgments*

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Mariele Prins

Chengdu, December 2005

Text 7 of the collection Awang (ab7 for short) is a speech recited during the performance of a lion dance (at New Year, after Smon lam Chen mo, at the end of the performance of rituals for the *tusi* (state sponsored) etc. The speech, made by the person guiding the lion through its dance, extols the good qualities of the lion and informs the audience about the origins of the lion, it's appearance, capabilities etc.

Professor Awang of Chengdu collected this text in the 1980's. He can not remember who gave him the original, or where it came from.

The text was photocopied and then scanned into the computer. Though the text consists only of one large page, the format of the paper made scanning in two halves (abs7.1a and abs7.1b) necessary. The notes in red are editor's notes, made by Professor Awang. They are not part of the original text. The scans are transcribed in ab7, available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org)



Collection Awang, text 9 scans introduction

Text 9 of the collection Awang (ab9 for short) is a hearth speech from the old principality of Dam pa (present day Dangba Township in Maerkang County, Aba Prefecture Sichuan) This hearth speech was narrated yearly at the Rgyal rong New Year celebrations at the court of Dam pa. The text contains a creation account, myths of origin, and several rituals.

Professor Awang collected this text in the 1980's. The owner would not part with the original, not even for photocopying. So Professor Awang had the text hand copied. In 2004 the hand copied text was scanned into the computer. The notes in red and blue are the editor's remarks. A title page with no relevance for the text has not been scanned. The scan numbers coincide with the page numbers of the transcribed texts of the Collection Awang, not with the page numbering of the original. The collection can be accessed at [www.gyalrong.latse.org](http://www.gyalrong.latse.org)

Text 10 of the collection Awang (ab10 for short) is a text about the origins of the world and its peoples. The text is from the old principality of Dam pa, present day Dangba Township in Maerkang County, Aba Prefecture, Sichuan.

Professor Awang collected the text in the 1980s. The text was photocopied, transcribed and typed into the computer in 2004. Some pages in the manuscript were written on smaller size paper, as if the page had been ripped. But the text is coherent; apparently the page got torn before the author wrote his text.

In 2004, the text was scanned into the computer. Because of the awkward size of the paper the pages had to be scanned in halves. For page one there is a left half (ab10s.1a) and a right half (ab10s.1b). All other pages were scanned as doubles (pages 2,3; pages 4,5, etc.) There is a title page, page 11, but the writing is so unclear that this page has been left out of the transcribed edition of ab10. However, Page 11 is part of the scanned version of ab10.

The transcribed version of ab10 can be consulted at [www.gyalrong.latse.org](http://www.gyalrong.latse.org)

Text 11 of the collection Awang (ab11 for short) contains directions for the choreography of a lion dance, to be performed after a ritual to ensure good fortune and on other occasions. The text gives instructions (e.g. about the clothing they should wear) for the different groups of participants (those who take part in the ritual to ensure good fortune and those who take part in the dance), and directs the movements of the dancers in the different locations where the dance is to be performed.

Professor Awang collected this text in the 1980s. The original is from the old principality of Dampa, present day Dangba Township in Maerkang County, Aba Prefecture, Sichuan.

The text was photocopied, transcribed and typed into the computer in 2004. The transcribed text is available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org)

The text was scanned in 2004. The notes in red are the editor's remarks.

Text 15-18 of the collection Awang (ab15-18 for short) is a collection of four texts gathered in one volume. The book originates from Dangba; it was part of the library of the Dangba *tusi* or of the *tusi*'s speechmaker. The volume is undated. The language is the Dangba dialect.

Text 15 is a speech recited on the occasion of the opening of a new jar of wine or liquor.

Text 16 is a collection of mantras (*sngags*). Mainly this collection lists mantras and their efficacy to heal or repel different kinds of illness.

Text 17 contains the story of A mye sgo ldung, the messianic figure of Rgyalrong folklore.

Text 18 is a generic well wishing speech, which could be used at various auspicious occasions to congratulate a person with a fortunate event or circumstance.

Professor Awang collected this book in the 1980's. It was photocopied and entered in the computer in the present formatting in 2004. The transcribed text is available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org)

The text was scanned into the computer in 2005. The page numbers of the scans are coordinated with the page numbers of the transcribed text.

Text 29 of the Collection Awang (ab29 for short) is a generic well wishing speech in Rgyalrong. Interestingly the author, Khapo Blama from the 'Barkhams monastery, has provided different options, to be used as appropriate for the occasion.

Professor Awang collected this text in the 1980's. In 2004 ab29 was photocopied and typed into the computer. Ab29 was scanned into the computer in 2005. The transcribed text is available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org)

The numbers of the scans coordinate with the page numbers of the transcribed text.

Text 30 of the Collection Awang (ab30 for short) originates from Rdzong 'gag (present day Songgang Township in Maerkang County). The text contains a speech recited on the occasion of the 10<sup>th</sup> day of the 7<sup>th</sup> month, which is Guru Rinpoche's feast day. This day is traditionally viewed as especially auspicious for performing good deeds: each good deed done on this day brings more merit than on 'normal' days. Ab30 has a Rnyingmapa background.

Professor Awang collected the text in the 1980s. In 2004 the text was typed into the computer. The transcribed text is available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org)

Ab30 was scanned into the computer in 2005. The numbers of the scans coordinate with the page numbers of the transcribed text.

The origins of text 31 of the Collection Awang (ab31 for short) are unknown. Professor Awang collected the text in the 1980s. In 2004 ab31 was typed into the computer. The transcribed text is available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org)

The text was scanned in 2004. The remarks in red are editor's notes, they are not part of the original manuscript. The page numbers of the scans are coordinated with the page numbers of the transcribed text.

Ab31 is a text about the origins of the world and the rise of religion.

Text 32-36 of the Collection Awang (ab32-36 for short) is of unknown origin, but given the fact that one of the texts is a history of the Btsanlha *tusi* it seems likely the manuscript was composed in Btsanlha (present day Xiaojin County in Aba Prefecture). The manuscript contains five texts about different subjects.

Text 32 gives the history of the Btsanlha kings.

Text 33 is a collection of sayings and prayers, and notes on how to use them appropriately.

Text 34 contains rules of etiquette, a set pattern to be used at the meeting of two people who have not met each other for a longish period of time.

Text 35 is a speech used on the occasion of a wine offering.

Text 36 is a generic speech used by monks at the end of important rituals performed for a sponsor. The speech explains the reasons for and the contents of the ritual(s), and which benefits will be reaped from it.

Professor Awang collected ab32-36 in the 1980s. In 2004 the text was typed into the computer

The transcribed text is available at [www.gyalrong.litse.org](http://www.gyalrong.litse.org)

The text was scanned in 2004. The numbers of the scans are coordinated with the page numbers of the transcribed text.



Text 37 of the collection Awang (ab37 for short) originates from the Principality of Dampa (present day Dangba Township in Maerkang County). The text contains a history of religion in the Rgyalrong area.

Professor Awang collected the text in the 1980's. Ab37 was typed into the computer in 2004. The transcribed text is available at [www.gyalrong.latsa.org](http://www.gyalrong.latsa.org)

Ab37 was scanned in 2004. Because of the format of the manuscript, there are two scans for each page, a left half and a right half. Left halves contain the left side of two consecutive pages; right halves contain the right side of two consecutive pages. The left halves are indicated by *a* (e.g. abs37.2,3a); the right halves by *b* (e.g. abs37.14,15b).

The numbers of the scans are coordinated with the page numbers of the transcribed text.

Text 38-40 of the collection Awang (ab38-40 for short) originates from the old Rgyalrong principality of Dampa (present day Dangba Township in Maerkang County). The manuscript contains three different texts:

Text 38 contains myths of origin about the world.

Text 39 is a history of the Dangba *tusi*.

Text 40 is a text of worship and praise for a variety of deities, with specific attention paid to a mountain deity important to Dangba.

Professor Awang collected ab38-40 in the 1980's. The text was typed into the computer in 2004. The transcribed text is available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org)  
The text was scanned in 2005.

Text 40 is incomplete, and apparently so is text 39. The manuscript also misses words and clauses. In some places the text is unclear or unreadable. We have marked such places between square brackets. The notes in red ink are the editor's remarks. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Text 41 of the Collection Awang (ab41 for short) comes from Dangba. The text contains creation myths, about the appearance of human beings on the earth and how they spread, in the traditional format of royal lineages. The text is written in the dialect of Dangba.

Professor Awang collected ab41 in the 1980's. The text was transcribed and typed into the computer in 2004. The transcribed text is available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org)

Ab41 was scanned into the computer in 2005. We did not have the original manuscript available for scanning at the time, only a photocopy. When the manuscript was photocopied in the 1980s, the first lines of pages 6, 8 and 10 were lost. Professor Awang later wrote these missing parts of the photocopies. Also the last lines of page 11 were lost. An extra photocopy of page 10,11 was added, with the last lines included. The scans have this page numbered as abs41 10,11.extra.

The numbers of the scans are coordinated with the page numbers of the transcribed text.

Professor Awang collected text 42 (ab42 for short) in the 1980's. The text is from Dangba, and is written in the Dangba dialect. The author was not very proficient in literary Tibetan, so that many words are misspelled. This makes the text hard to understand in some places.

The text contains a thank you speech used after the conclusion of the great rituals performed once or twice a year, for the benefit of the entire community, at the king's palace and sponsored by the king. At the end of the ritual the king's speaker would address the monks who had performed the ritual as well as the lay people present. In his speech he would give a short overview of which rituals had been performed, and what benefits could be expected to be derived from the performance. The speaker would then thank the monks on behalf of the king.

Ab42 was transcribed and typed into the computer in Chengdu in 2004. The transcribed text is available at [www.gyalronglatse.org](http://www.gyalronglatse.org)

The text was scanned in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text.

## Collection Awang, text 43 scans introduction

Text 43 of the Collection Awang (ab43 for short) comes from Khro skyabs (in present day Jinchuan County, Aba Prefecture).

The text has a Bon background and mentions that A myi sgo ldu (the warrior hero of the Rgyal rong) has his abode on Shar dong ri, a Bon holy mountain in present day Song pan County

Professor Awang collected the text in the 1980's. It was typed into the computer in its present format in 2004. The author of the text was not very familiar with literary Tibetan, which makes the text hard to understand in some places. However, the many spelling variants also give an idea of how words may have been pronounced in the author's local language. The transcribed text is available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org)

Ab43 was scanned in 2004. Because of the format of the manuscript each page was scanned in a left half (e.g. abs.43.10a) and a right half (e.g.abs.43.3b). The numbers of the scans are coordinated with the page numbers of the transcribed text. The red notes are the editor's remarks

Text 44 of the Collection Awang (ab44 for short) is a text, most likely a hearth speech, telling the history of A myi Sgo ldu, the warrior hero of the Rgyalrong. The text touches on various rituals and ceremonies that concern the celebration of the coming of A myi Sgo ldu. There are also sections that mention the dwelling place of A myi Sgo ldu and his attributes as a mighty protector deity. Sadly, the text is not complete.

Professor Awang collected the text in the 1980's. Though the contents of the text clearly link it to the traditional principality of Dampa (present day Dangba Township in Maerkang County, Aba Prefecture, Professor Awang apparently found the text in Khro skyabs (in present day Jinchuan County).

The text was typed into the computer in 2004. The transcribed text is available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org).

Ab44 was scanned in 2005. The remarks in red ink are the editor's notes. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Collection Awang, text 45 scans      introduction

Text 45 of the Collection Awang (ab45 for short) originates in Khro skyabs (in present day Jinchuan County, Aba Prefecture). It is a wine speech, recited at the opening of a new jar or vat of wine.

Professor Awang collected the text in the 1980's. It was typed into the computer in 2004. There is a large number of spelling variants in the text, probably due to the author's lack of knowledge of Tibetan spelling rules. The transcribed text is available at [www.gyalronglatse.org](http://www.gyalronglatse.org)

Ab45 was scanned in 2005. The numbers of the scan are coordinated with the page numbers of the transcribed text

Text 46 of the Collection Awang (ab46 for short) is a history of A myi Sgo ldong, the warrior hero of the Rgyalrong. The text originates from Khro skyabs, in present day Jinchuan County (Aba Prefecture).

Professor Awang collected the text in the 1980's. It was typed into the computer in 2004. The transcribed text is available at [www.gyalronglatse.org](http://www.gyalronglatse.org)

Ab46 was scanned in 2005. Because of the format of the manuscript, pages 2-5 and 15-19 had to be scanned in two halves (upper and lower), numbered *a* (e.g. abs46.19a) and *b* (e.g. abs46.5b) respectively.



Collection Awang, text 47 scans      introduction

Text 47 of the Collection Awang (ab47 for short) is a New Year's speech. The text originates from Rdzong 'gag (present day Songgang Township in Maerkang County, Aba Prefecture).

Professor Awang collected the text in the 1980's. It was typed into the computer in 2004. The transcribed text is available at [www.gyalronglatse.org](http://www.gyalronglatse.org)

Ab47 was scanned in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Collection Awang, text 48 scans            introduction

Text 48 of the Collection Awang (ab48 for short) originates from Rdzong 'gag (present day Songgang Town in Maerkang County, Aba Prefecture). It is a speech used by monks after the performance of (a) ritual(s) in a household. The monks explain the goal of the ritual performance and the hoped for effects. Then they thank the patron for his sponsoring of the ritual.

Professor Awang collected the text in the 1980's. It was typed into the computer in 2004. The transcribed text is available at [www.gyalronglatse.org](http://www.gyalronglatse.org)

Ab48 was scanned in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed texts.

Text 49 of the Collection Awang (ab49 for short) originates from Rdzong 'gag (present day Songgang Town in Maerkang County, Aba Prefecture). The text contains a wine speech, recited at the opening of a new jar of wine.

Professor Awang collected this text in the 1980's. The text was typed into the computer in 2004. The transcribed text is available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org)

Ab49 was scanned in 2005. Because of the format of the manuscript page 5 and 2 are on one scan; page 3 and 4 on another. The notes in red ink are the editor's remarks. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Collection Awang, text 50 scans Introduction

Text 50 of the Collection Awang (ab50 for short) originates from Rdzong 'gag (present day Songgang Town in Maerkang County, Aba Prefecture). It is a wine speech, used on the occasion of the opening of a new jar of wine.

Professor Awang collected the text in the 1980's. It was typed in its present format in 2004. The transcribed text is available at [www.gyalronglatse.org](http://www.gyalronglatse.org)

Ab50 was scanned in 2005. The remarks in red ink are the editor's notes. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Collection Awang, text 51 scans Introduction

Text 51 of the Collection Awang (ab51 for short) originates from Dam bha (present day Dangba Township in Maerkang County, Aba Prefecture). It is a speech praising the greatest earth lord of Dam pha, *Kha ba rta 'dra* ("the snow mountain that looks like a horse")

Professor Awang collected the text in the 1980's. It was typed in its present format in 2004. The transcribed text is available at [www.gyalronglatse.org](http://www.gyalronglatse.org)

Ab51 was scanned in 2005. The remarks in red are the editor's notes. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Text 52 of the collection Awang (ab52 for short) originates from the principality of Dampa (present day Dangba Township in Maerkang County, Aba Prefecture). Professor Awang collected the text in the 1980's. It was transcribed and typed into its present format in Chengdu in 2005. The transcribed text is available at [www.gyalronglatse.org](http://www.gyalronglatse.org)

The text was scanned in 2005. Remarks in red ink are the editor's notes. The numbers of the scans are coordinated with the page numbers of the transcribed texts.

Ab52 gives an overview of the festivals traditionally celebrated each year.

The text is in some places difficult to understand. The author makes use of many abbreviations. The spelling is highly inconsistent, which makes it hard to know if a variant is caused by direct dialect influence or is simply a spelling mistake. The text is also full of repetition marks, the meaning of which is not always clear.

Text 53 of the Collection Awang (ab53 for short) originates from the former principality of Dampa (present day Dangba Township in Maerkang County, Aba Prefecture). Professor Awang collected this text in the 1980's. It was transcribed and typed in its present format in Chengdu in 2005. The transcribed text is available at [www.gyalronglatse.org](http://www.gyalronglatse.org)

Ab53 was scanned in 2005. The remarks in red are the editor's notes. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Ab53 contains a generic hearth speech that can be used on any occasion that calls for a hearth speech, with the appropriate details filled in. The template of the speech is used during the offering of food and drink at the beginning of a festival.

## Collection Awang, text 54 scans Introduction

Text 54 of the Collection Awang (ab54 for short) is a speech intended for use by a religious dignitary (a high *bla ma* or other authorized person), at the occasion of bestowing an initiation (*dbang bskur*). The introductory speech explains to the recipients of the initiation the procedure, efficacy etc. of the *dbang*.

Professor Awang collected the text in the 1980's. Its origins are unclear. The text was entered into the computer in its present format in Chengdu in 2005. In the original manuscript the first page has a drawing, but no title. The title on page one of the typed version is Professor Awang's addition, between square brackets. The transcribed text is available at [www.gyalronglatse.org](http://www.gyalronglatse.org)

Ab54 was scanned in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text.



## Collection Awang, text 55 scans Introduction

Text 55 of the Collection Awang (ab55 for short) is a speech used at the occasion of *dbang bskur*, the bestowing of an initiation.

Professor Awang collected the text in the 1980's. Its origins are unclear. The text was typed in its present format in Chengdu in 2005. The transcribed text is available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org). Ab55 was scanned in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Collection Awang, text 56 scans    introduction

Text 56 of the Collection Awang (ab56 for short) is an introduction to tantric teachings (*gsangs sngags*).

Professor Awang collected the text in the 1980s. He cannot remember the origins of the text. Ab56 was transcribed and typed in its present format in Chengdu in 2005. The transcribed text is available at [www.gyalronglatse.org](http://www.gyalronglatse.org)

The manuscript was scanned in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text.

Text 58 of the Collection Awang (ab58 for short) is a bilingual text in Tibetan and Rgyalrong. The text contains a letter of Mgon bo klu sgrub to a friend.

Each page of ab58 has four lines, consisting of two sets of two lines. The top line of each set is in Tibetan, with a Rgyalrong translation in cursive underneath. The text is not complete; the last part is missing.

Professor Awang collected the text in the 1980s. The original manuscript was in the possession of the secretary of the king (*tusi*) of Btsan lha (in present day Xiaojin County, Aba Prefecture).

The text was transcribed and typed in its present format in Chengdu in 2005. The transcribed text is available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org).

Ab58 was scanned in 2005. Unfortunately, when Professor Awang photocopied the original manuscript in the 1980s, the pages got mixed up. Also, the format of the text made it necessary to make two scans for each page: a left half and a right half. These factors have caused for some awkward numbering of the scans. The manuscript contains 12 pages. There are, in total, 8 scans. Each scan contains either the left halves or the right halves of three pages of the manuscript. The scan numbers indicate the order of the manuscript pages, from top to bottom, e.g. abs58.5a,3a,1a shows the left halves of pages 5, 3 and 1 (from top to bottom on the scan) of the manuscript. abs58.5b,3b,1b shows the right halves of the same pages.

Collection Awang, text 59 scans    introduction

Text 59 of the Collection Awang (ab59 for short) is a bilingual text in Tibetan and Rgyalrong. The text contains the *Sa skya'i legs bshad*.

Each page of ab59 has six lines, consisting of three sets of two lines. The top line of each set is in Tibetan, with a Rgyalrong translation in cursive underneath.

Professor Awang collected the text in the 1980s. The original manuscript was in the possession of the secretary of one of the kings (*tust*) of Btsan lha (present day Xiaojin County, Aba Prefecture). The text was transcribed and typed in its present format in Chengdu in 2005. The transcribed text is available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org).

Ab59 was scanned in 2005 in Chengdu. Because of the paper format of the original some scans contain one page and some contain two pages. The scans that contain two pages have been numbered to indicate the top most page on the scan first (e.g. on abs59.175-176 the top most page is page 175, with 176 below it). A number of pages had to be scanned in left and right halves. This is indicated in the scan numbering: abs59.31a contains the left half of page 31, abs.31b the right half.

Markings in red or blue are the editor's notes.

The numbers of the scans are coordinated with the page numbers of the transcribed text.

## Collection Awang text 60 scans introduction

Text 60 of the Collection Awang (ab60 for short) is a bilingual grammatical treatise in Tibetan and Rgyalrong. It is one of the very few texts in the collection that is dated. The manuscript was commissioned by the king of Chu chen, a Rgyalrong principality in present day Jinchuan County (Aba Prefecture). The text was written in the water male tiger year of Qianlong's reign, which is 1782. The manuscript was used as a textbook for the children of nobility and high officials in the principality. The text contains a Tibetan treatise on grammar (spelling rules), composed in traditional clauses of seven syllables for easy memorization. The original Tibetan treatise was authored by Zha lu lo chen. The author of ab60 used the most important parts of Zha lu's treatise and annotated them. The main body of this text, but not the notes, translated into Rgyalrong, makes up the second part of the manuscript.

Professor Awang collected ab60 in the 1980's. It was transcribed and scanned in Chengdu in 2005.

Page 29 in the original manuscript is missing. According to Professor Awang it probably was a blank page (there are several of these in the manuscript); apparently the treatise is complete. We have skipped the number in the transcribed text.

The long and narrow format of the pages made it impossible to scan them whole. Most pages are scanned in left and right halves, indicated in the page numbering with letters (a and b), e.g. abs60 265a and abs60 265 b. The numbers of the scans are coordinated with the page numbers of the transcribed version of ab60, which can be found at [www.gyalrong.latse.org](http://www.gyalrong.latse.org)

Collection Awang, text 61-62      scans      introduction

Text 61-62 of the Collection Awang (ab61-62 for short) was collected by Professor Awang in the 1980's. The text originates from Btsan lha, present day Xiaojin County in Aba Prefecture.

Ab61-62 contains two texts. Ab61 is a wedding speech; ab62 concerns itself with astrology and auspicious days. Some lines of the manuscript are missing or illegible, due to photo copying problems. Ab62 is incomplete.

The text in its present format was transcribed and scanned in Chengdu in 2005. The page numbers of the scans are coordinated with the page numbers of the transcribed version of ab61-62, which is available at [www.gyalrong-latse.org](http://www.gyalrong-latse.org)

Collection Awang, text 63-65      scans      introduction

Text 63-65 of the Collection Awang (ab63-65 for short) is a manuscript, originating from Suomo, that contains three separate texts. Ab63 is a Tibetan-Rgyalrong glossary. Text 64 contains a history of the principality of So mang (centered on present day Suomo Township in Maerkang County, Aba Prefecture). Ab65 gives a short history of the eighteen Rgyalrong principalities.

Professor Awang collected the texts in the 1980's. The manuscript is damaged, with many of the pages missing their edges. Ab63-65 was typed into the computer and scanned in 2005 in Chengdu. Due to the format of the manuscript, the pages were scanned in pairs from top to bottom (page 1 and 2, page 3 and 4) in left and right halves. This is reflected in the page numbers of the scans: abs63-65.3,4a and abs63-65.3,4b show the left half of pages three and four and the right half of pages three and four respectively. The page numbers of the scans are coordinated with the page numbers of the transcribed version of the text, which is available at [www.gyalrong-latse.org](http://www.gyalrong-latse.org)

Collection Awang, text 66-69      scans      introduction

Text 66-69 of the Collection Awang (ab66-69 for short) originates from So mang, the Rgyalrong principality centered on present day Suo mo Township in Maerkang County, Aba Prefecture

The manuscript contains four texts. Ab66 is a speech used at the occasion of a wine offering or a toast. Text 67 contains a well-wishing speech, often used at the conclusion of important publicly performed rituals, before the audience disperses. Ab68 gives a speech pronounced at the presentation of a letter or document. Ab69 is a history of So mang principality.

Professor Awang collected ab66-69 in the 1980s. The manuscript was typed into the computer and scanned in Chengdu in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed version of the text, which is available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org)



Text 70-71 of the Collection Awang (ab70-71 for short) is a manuscript from Suomo Township (in Maerkang County, Aba Prefecture). The manuscript contains two texts. Ab70 is a glossary of common words in Rgyalrong and Tibetan. The prestige of a speechmaker increased if he was able to sprinkle his speeches in appropriate places with literary Tibetan words and idioms. Speechmakers therefore kept glossaries such as ab70 with their volumes of generic speeches. The second text, ab71, contains a well-wishing or congratulatory speech. Such speeches were delivered by a speechmaker on behalf of his patron (a king or noble) at a happy occasion concerning a family somewhere in the domains, such as the birth of a child, the construction of a new house, etc.

Professor Awang collected the manuscript in 2001. It was typed into the computer and scanned in Chengdu in 2005. Each scan contains two pages, e.g. abs.70-71.3,4 contains the scan of manuscript pages three and four. The numbers of the scans are coordinated with the page numbers of the transcribed text, which is available at [www.gyalronglatse.org](http://www.gyalronglatse.org)

Collection Awang, text 76    scans    introduction

Text 76 of the Collection Awang (ab76 for short) originates from Suomo Township (in Maerkang County, Aba Prefecture). The text contains a speech used on the occasion of the feast day of Padma 'byung gnas, which is on the 18<sup>th</sup> day of the 7<sup>th</sup> month. The manuscript is incomplete.

Professor Awang collected the manuscript in the 1980's. It was typed into the computer and scanned in Chengdu, in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed version of the text, which is available at [www.gyalronglatse.org](http://www.gyalronglatse.org)

Collection Awang, text 79-80      scans      introduction

Text 79-80 of the Collection Awang (ab79-80 for short) originates from Baiwan Township in Maerkang County (Aba Prefecture). Text 79 gives the history or origin myths of the Rgyalrong principalities. Text 80 contains the story of the creation of the world and the ordering of its creatures.

Professor Awang collected the text in the 1980s. It was typed into the computer and scanned in Chengdu, in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text, which is available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org)

Collection Awang, text 82    scans    introduction

Text 82 of the Collection Awang (ab82 for short) originates from the Rgyalrong principality of Tam bha, centered on present day Dang ba Township in Maerkang County, Aba Prefecture. The text contains origin myths about the creation of the world and the order of its beings.

Professor Awang collected the manuscript in the 1980's. It was typed into the computer and scanned in Chengdu, in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text, which is available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org)

Collection Awang, text 83    scans    introduction

Text 83 of the Collection Awang (ab83 for short) originates from Suomo Township in Maerkang County (Aba Prefecture). The manuscript contains a speech used at the occasion of the performance of a lion dance. The lion dance introduced by the speech in ab83 was held as part of the A mye sgol gdung festival, the Rgyalrong New Year.

Professor Awang collected this manuscript in the 1980's. It was typed into the computer and scanned in Chengdu, in 2005. Because of the format of the original manuscript, the pages had to be scanned in right and left halves. This is reflected in the numbering of the scans: abs83 2a,3a contains the left half of pages two and three. The first page of the text (abs83 1a and abs83 1b) is visible on the bottom half of the scans. The top halves contain a page from an unrelated text. The numbers of the scans are coordinated with the page numbers of the typed version of the text, which is available at [www.gyalrong-latse.org](http://www.gyalrong-latse.org)

Collection Awang, text 85a-d      scans      introduction

Text 85a-d of the Collection Awang (ab85a-d for short) is a manuscript from Xiaojin County in Aba Prefecture. It contains four speeches used at different points of a wedding ceremony

85a contains a speech recited during the toast at a wedding, it makes mention of local history.

85b is a speech used at the engagement ceremonies.

85c is a short speech to be narrated at a wine offering or toast.

85d contains a wedding speech used at the time of the bride's arrival at the groom's home.

Professor Awang collected the manuscript in the 1980's. It was typed into the computer and scanned in Chengdu in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed text, which is available at [www.gyalrong.litse.org](http://www.gyalrong.litse.org). Abs85 20 is an add-in, for use on either page 6 or 19 of ab85a-d. Page 21 is a double of page 19, so there is no scan of page 21. The last half of page 27 contains random notes. They appear on the scan, but are not included in the transcribed version of the text.

Collection Awang, text 86    scans    introduction

Text 86 of the Collection Awang (ab86 for short) originates from Xiaojin County in Aba Prefecture. The text is a short well-wishing or congratulatory speech. It can be used for different occasions; frequently it is recited at weddings.

Professor Awang collected the manuscript in the 1980s. The text was typed into the computer and scanned in Chengdu, in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed version of the text, which is available at [www.gyalronglatse.org](http://www.gyalronglatse.org)

Collection Awang, text 87    scans    introduction

Text 87 of the Collection Awang originates from Xiaojin County (Aba Prefecture). The manuscript begins with a short speech to be used at the food and wine offering for A mye skal dung at the time of Rgyalrong New Year. Following this speech there are short generic passages that the speechmaker can insert in his speeches at appropriate points

Professor Awang collected the manuscript in the 1980s. It was typed into the computer and scanned in Chengdu, in 2005

The manuscript is damaged in several places, rendering some words and clauses illegible. Occasionally a word or phrase is missing. The numbers of the scans are coordinated with the page numbers of the transcribed text, which is available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org)



Collection Awang, text 88-89      scans      introduction

Text 88-89 of the Collection Awang (ab88-89 for short) originates from Xiaojin County (Aba Prefecture). The first text in the manuscript contains an etiquette speech in a standard format, used on the occasion of two people meeting each other after a period of several months or years. The text turns into a history. The second text is a history of Btsan lha (in present day Xiaojin County).

Professor Awang collected the manuscript in the 1980s. It was typed into the computer and scanned in Chengdu, in 2005. Ab88-89 is damaged in several places, rendering parts of the text illegible. The last line of page 2 is missing due to a mistake in photocopying.

The numbers of the scans are coordinated with the page numbers of the transcribed version of the text, which is available at [www.gyalronglatse.org](http://www.gyalronglatse.org).

Collection Awang, text 90     introduction

Text 90 of the Collection Awang (ab90 for short) originates from Xiaojin County (in Aba Prefecture). The manuscript contains a generic well-wishing or congratulatory speech

Professor Awang collected the text in the 1980s. The manuscript was typed into the computer and scanned in Chengdu, in 2005. The numbers of the scan are coordinated with the page numbers of the transcribed version of the text, which is available at [www.gyalronglatse.org](http://www.gyalronglatse.org) .

Text 91a-g of the Collection Awang (ab91-97 for short) originates from Xiaojin County in Aba Prefecture. The manuscript contains seven texts most of which belong to the wedding cycle.

- |    |                                                                                                     |
|----|-----------------------------------------------------------------------------------------------------|
| 91 | wedding speech, used when the bride arrives at the home of the bride groom                          |
| 92 | a speech for the increase of good fortune and prosperity                                            |
| 93 | the “twelve congratulations” or wishes of good fortune and prosperity                               |
| 94 | speech for thwarting the “nine misfortunes”                                                         |
| 95 | speech about the perfect horse, used when the groom's party is about to set off to the bride's home |
| 96 | formal speech on the occasion of encountering a person after a long separation                      |
| 97 | a poem                                                                                              |

Professor Awang collected the text in the 1980's. It was transcribed and typed into its present format in Chengdu, in 2005. The original was scanned in 2008.

The numbers of the scans coordinate with the page numbers of the transcribed text, which is available at [www.gyalronglatse.org](http://www.gyalronglatse.org)

In scanning and transcribing we encountered a problem with the sequence of the pages. Page three of the manuscript, according to Professor Awang, really belongs to text 96, and should thus be page 53. However, in the original this page was attached between pages two and four. We have kept it in the scans as page three.

Collection Awang, text 128    scans    introduction

Text 128 of the Collection Awang (ab128 for short) originates from Suomo Township in Maerkang County (Aba Prefecture). It contains a large collection of songs used in traditional circle dances

Professor Awang collected the text in the 1980s. It was transcribed and typed into its present format in Chengdu, in 2005

The manuscript is not complete. Both the beginning and the end are missing, and probably a number of pages from the middle section as well. Each paragraph marker indicates the beginning of a new song. In some places the text is unclear or illegible, since the manuscript was damaged by bugs

Ab 128 was scanned in 2008. The numbers of the scans coordinate with the page numbers of the transcribed text which is available at [www.gyalrong-latse.org](http://www.gyalrong-latse.org)

Collection Awang, text 131-133    scans    introduction

Text 131-133 of the Collection Awang originates from Xiaojin County (in Aba Prefecture). The manuscript contains three texts. Ab131 is a speech made by a speechmaker on behalf of a patron who has sponsored an important ritual, at the time when gifts are presented to the monk body that performed the ritual. Text ab132 is a speech used at the opening of a new jar of wine, usually during harvest, when small groups of laborers help each other bring in their harvest. Ab133 is one of a collection of speeches used during wedding ceremonies. The manuscript is not complete.

Professor Awang collected the manuscript in the 1980s. It was typed and scanned into the computer in Chengdu, in 2005. The numbers of the scans are coordinated with the page numbers of the transcribed version, which can be found at [www.gyalrong-latse.org](http://www.gyalrong-latse.org)

Collection Awang, text 136-144    scans    introduction

Text 136-144 of the Collection Awang (ab136-144 for short) originates from Xiaojin County (in Aba Prefecture). The manuscript contains nine texts

- ab136    a formalized etiquette text used when meeting a person after a long separation
- ab137    creation myths culminating in a history of Btsan lha Principality
- ab138    a short speech used during wedding ceremonies
- ab139    a well-wishing or congratulatory speech used at weddings
- ab140    a well-wishing or congratulatory speech used for nobility and high officials
- ab141    speech used on the occasion of the presentation of gifts to a monk body on behalf of a patron who has sponsored a ritual
- ab142    an etiquette text, similar to ab136
- ab143    history of Bye smad (one of the four districts of the Btsan lha Principality)
- ab144    a speech made at the presentation of first fruits or similar gifts to neighboring nobility or relatives

Professor Awang collected ab136-144 in the 1980s. The texts were transcribed and typed in its present format and scanned into the computer in Chengdu, in 2005.

The numbers of the scans are coordinated with the page numbers of the transcribed text, which is available at [www.gyalronglatse.org](http://www.gyalronglatse.org)

Collection Awang, text 145    scans    introduction

Text 145 of the Collection Awang (ab145 for short) originates from Xiaojin County (in Aba Prefecture). The text contains a speech introducing a lion dance. The lion dance was traditionally performed during the A mye sgo ldong festival, the Rgyalrong New Year

Professor Awang collected the manuscript in the 1980s. It was transcribed and typed in its present format, and then scanned into the computer, in Chengdu in 2005

The last page of the text (page nine in the transcriptions) was not available for photocopying at the time Professor Awang copied the page by handwriting. The numbers of the scans coordinate with the page numbers of the typed text in the Collection Awang, which is available at [www.gyalrong.latse.org](http://www.gyalrong.latse.org)

| Manuscript | Text | Contents                                                        | Origin      | Pages | Scan |
|------------|------|-----------------------------------------------------------------|-------------|-------|------|
| ab1-4      | 1    | Speech for use at a <i>bsangs</i> or smoke offering             | Tam bha     | 43    | yes  |
|            | 2    | Wedding speech                                                  |             |       |      |
|            | 3    | Text concerning the main <i>gnas ri</i> of Tam bha              |             |       |      |
|            | 4    | Overview of <i>gnas ri</i>                                      |             |       |      |
| ab5        |      | Creation myths                                                  | Unknown     | 25    | yes  |
| ab6        |      | Hearth speech in praise of A mye Sgo ldo                        | Tam bha     | 19    | yes  |
| ab7        |      | Speech recited at the performance of a lion dance               | Unknown     | 1     | yes  |
| ab8        |      | Text of a gun dance song                                        | Btsan lha   | 1     | no   |
| ab9        |      | Hearth speech for the Rgyalrong New Year                        | Tam bha     | 22    | yes  |
| ab10       |      | Creation myths                                                  | Tam bha     | 8     | yes  |
| ab11       |      | Choreography of a lion dance                                    | Tam bha     | 7     | yes  |
| ab12       |      | Hearth speech for the Rgyalrong New Year                        | Rdzong 'gag | 19    |      |
| ab13       |      | Hearth speech for the Rgyalrong New Year                        | Cog rtse    | 6     | no   |
| ab14       |      | Wedding speech                                                  | Khro skyabs | 7     |      |
| ab15-18    | 15   | Speech recited on the occasion of the opening of a new wine jar | Tam bha     | 30    | yes  |
|            | 16   | Collection of <i>snags</i>                                      |             |       |      |
|            | 17   | History of A mye Sgo ldong                                      |             |       |      |
|            | 18   | Well-wishing or congratulatory speech                           |             |       |      |
| ab19       |      | Opera Tshering Rnamdrug                                         | Rdzong 'gag | 21    | no   |
| ab20       |      |                                                                 |             | 18    | yes  |
| ab21       |      | New Year's speech                                               | Cog rtse    | 5     | no   |
| ab22       |      | Text of praise for <i>gnas ri Kha ba rta 'dra</i>               | Chu chen    | 4     | no   |
| ab23       |      | New Year's speech                                               | 'Bar khams  | 4     | no   |
| ab24       |      | Etiquette text                                                  | Btsan lha   | 4     | no   |
| ab29       |      | Well-wishing or congratulatory speech                           | 'Bar khams  | 6     | yes  |
| ab30       |      | Speech for Guru Rinpoche's feast day                            | Rdzong 'gag | 30    | yes  |
| ab31       |      | Creation myths                                                  | Unknown     | 29    | yes  |
| ab32-36    | 32   | History of the Btsan lha royal lineage                          | Btsan lha   | 36    | yes  |
|            | 33   | Collection of saying and prayers                                |             |       |      |
|            | 34   | Etiquette rules                                                 |             |       |      |
|            | 35   | Speech used at the occasion of a wine offering                  |             |       |      |
|            | 36   | Speech made at the conclusion of a                              |             |       |      |



|         |    |                                                                                          |             |     |     |
|---------|----|------------------------------------------------------------------------------------------|-------------|-----|-----|
|         |    | ritual to explain the aims and merits of the ritual                                      |             |     |     |
| ab37    |    | History of religion in the Rgyalrong area                                                | Tam bha     | 16  | yes |
| ab38-40 | 38 | Origin myths                                                                             | Tam bha     | 20  | yes |
|         | 39 | History of the Tam bha <i>tusi</i>                                                       |             |     |     |
|         | 40 | Text of praise for various <i>gnas ri</i>                                                |             |     |     |
| ab41    |    | Creation and origin myths                                                                | Tam bha     | 15  | yes |
| ab42    |    | Speech expressing gratitude on behalf of a patron to a monk body for performing a ritual | Tam bha     | 12  | yes |
| ab43    |    | A mye Sgo ldong                                                                          | Khro skyabs | 12  | yes |
| ab44    |    | A mye Sgo ldong                                                                          | Khro skyabs | 12  | yes |
| ab45    |    | Speech recited at the occasion of the opening of a new jar of wine                       | Khro skyabs | 12  | yes |
| ab46    |    | History of A mye Sgo ldong                                                               | Kro skyabs  | 20  | yes |
| ab47    |    | New Year's speech                                                                        | Rdzong 'gag | 5   | yes |
| ab48    |    | Speech made at the conclusion of a ritual to explain the aims and merits of the ritual   | Rdzong 'gag | 4   | yes |
| ab49    |    | Speech recited at the occasion of the opening of a new jar of wine                       | Rdzong 'gag | 5   | yes |
| ab50    |    | Speech recited at the occasion of the opening of a new jar of wine                       | Rdzong 'gag | 17  | yes |
| ab51    |    | text of praise for Kha ba rta 'dra                                                       | Tam bha     | 3   | yes |
| ab52    |    | Overview of traditional festivals in the year                                            | Tam bha     | 6   | yes |
| ab53    |    | Generic hearth speech for use at a food and drink offering                               | Tam bha     | 10  | yes |
| ab54    |    | Introductory speech used at the occasion of bestowing an initiation                      | Unknown     | 24  | yes |
| ab55    |    | Introductory speech used at the occasion of bestowing an initiation                      | Unknown     | 4   | yes |
| ab56    |    | Introduction to <i>gsangs sngags</i> teachings                                           | Unknown     | 26  | yes |
| ab57    |    | Bilingual collection of aphorisms                                                        | Kyom kyo    | 28  | no  |
| ab58    |    | letter of Mgon bo klu sgrub to a friend (bilingual)                                      | Btsan lha   | 12  | yes |
| ab59    |    | <i>Sa skya 'i legs bshad</i> (bilingual)                                                 | Bstan lha   | 177 | yes |
| ab60    |    | bilingual grammatical treatise in Tibetan and Rgyalrong                                  | Chu chen    | 270 | yes |
| ab61-62 | 61 | Wedding speech                                                                           | Btsan lha   | 8   | yes |
|         | 62 | Overview of auspicious days in the astrological calendar                                 |             |     |     |
| ab63-65 | 63 | Tibetan-Rgyalrong glossary                                                               | So mang     | 23  | yes |

|         |     |                                                                                                        |           |    |     |
|---------|-----|--------------------------------------------------------------------------------------------------------|-----------|----|-----|
|         | 64  | History of the principality of So mang                                                                 |           |    |     |
|         | 65  | Short history of the eighteen Rgyalrong principalities                                                 |           |    |     |
| ab66-69 | 66  | Speech used at the occasion of a wine offering or toast                                                | So mang   | 31 | yes |
|         | 67  | Well-wishing or congratulatory speech                                                                  |           |    |     |
|         | 68  | Speech used on the occasion of the presentation of a letter or document to nobility or a high official |           |    |     |
|         | 69  | History of So mang principality                                                                        |           |    |     |
| ab70-71 | 70  | Tibetan-Rgyalrong glossary                                                                             | So mang   | 22 | yes |
|         | 71  | Well-wishing or congratulatory speech                                                                  |           |    |     |
| ab76    |     | Speech for the feast day of Guru Rinpoche                                                              | So mang   | 30 | yes |
| ab77    |     | Wedding speech                                                                                         | Btsan lha | 6  | no  |
| ab78    |     | Speech for the feast day of Guru Rinpoche                                                              | Btsan lha | 7  | no  |
| ab79-80 | 79  | Origin myths for the Rgyalrong Principalities                                                          | Brag bar  | 22 | yes |
|         | 80  | Creation myths                                                                                         |           |    |     |
| ab81    |     | Hearth speech for the A mye Sgo ldong festival                                                         | Brag bar  | 8  | no  |
| ab82    |     | Creation and origin myths                                                                              | Tam bha   | 8  | yes |
| ab83    |     | Introductory speech for a lion dance                                                                   | So mang   | 5  | yes |
| ab85a-d | 85a | Toasting speech for a wedding                                                                          | Btsan lha | 29 | yes |
|         | 85b | Wedding speech                                                                                         |           |    |     |
|         | 85c | Speech used at the occasion of a wine offering or toast                                                |           |    |     |
|         | 85d | Wedding speech                                                                                         |           |    |     |
| ab86    |     | Well-wishing or congratulatory speech                                                                  | Btsan lha | 3  | yes |
| ab87    |     | A mye skal dung speech and generic fragments of speeches                                               | Btsan lha | 7  | yes |
| ab88-89 | 88  | Etiquette speech                                                                                       | Btsan lha | 15 | yes |
|         | 89  | History of Btsan lha                                                                                   |           |    |     |
| ab90    |     | Well-wishing or congratulatory speech                                                                  | Btsan lha | 16 | yes |
| ab91-97 | 91  | Wedding speech                                                                                         | Btsan lha | 60 |     |
|         | 92  | Speech for the increase of good fortune and prosperity                                                 |           |    |     |
|         | 93  | "twelve wishes of good fortune"                                                                        |           |    |     |
|         | 94  | Speech for thwarting the "nine misfortunes"                                                            |           |    |     |

|           |     |                                                                                                         |           |    |     |
|-----------|-----|---------------------------------------------------------------------------------------------------------|-----------|----|-----|
|           | 95  | Speech about the perfect horse                                                                          |           |    |     |
|           | 96  | Etiquette speech                                                                                        |           |    |     |
|           | 97  | Short poem                                                                                              |           |    |     |
| ab128     |     | Collection of dance songs                                                                               | So mang   | 25 |     |
| ab131-133 | 131 | Speech expressing gratitude on behalf of a patron to a monk body for performing a ritual                | Btsan lha | 20 | yes |
|           | 132 | Speech recited at the occasion of the opening of a new jar of wine                                      |           |    |     |
|           | 133 | Wedding speech                                                                                          |           |    |     |
| ab135     |     | Collection of folk songs                                                                                | Unknown   | 20 | no  |
| ab136-144 | 136 | Etiquette text                                                                                          | Btsan lha | 52 | yes |
|           | 137 | Creation myths; history of Btsan lha                                                                    |           |    |     |
|           | 138 | Wedding speech                                                                                          |           |    |     |
|           | 139 | Well-wishing or congratulatory speech                                                                   |           |    |     |
|           | 140 | Well-wishing or congratulatory speech                                                                   |           |    |     |
|           | 141 | Speech expressing gratitude on behalf of a patron to a monk body for performing a ritual                |           |    |     |
|           | 142 | Etiquette text                                                                                          |           |    |     |
|           | 143 | History of Bye smad                                                                                     |           |    |     |
|           | 144 | a speech made at the presentation of first fruits or similar gifts to neighboring nobility or relatives |           |    |     |
| ab145     |     | Speech introducing a lion dance                                                                         | Btsan lha | 9  | yes |